

CHRISTIAN TELESCOPE.

VOL. 1.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

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CHRISTIAN TELESCOPE.

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Rev. DAVID PICKERING, Editor.

REV. MR. FISK'S SERMON.

A brief review of the Rev. Mr. Fisk's Sermon, delivered
in Providence, R. I. in June, 1823, before the New-
England Conference.

(CONCLUDED FROM PAGE 165.)

Agreeably to the arrangement which we proposed,
the terms, *forever*, *everlasting*, and *eternal*, will be
briefly, but carefully considered.

That these terms in the English, and those which
they represent in the Greek, are variously used, both
by sacred and profane writers, is generally known,
and universally acknowledged among the learned.
In some instances they are so applied as to signify
duration without end : at others, a long, but indefin-
ite continuance ; and frequently, a short duration :
When applied to the existence of the divine Being,
or his attributes, they are unlimited in their signifi-
cation ; because there is no limit to the being and
attributes of God : When applied to a future life of
happiness as the gift of God, they imply duration
without end, because the nature of that life is de-
scribed to be *immortal* and *incorruptible*, and Christ
hath said, "because I live ye shall live also." When
these words, or the original words answering to them,
are applied to things that are temporal, they are
known to be limited in their signification : Also,
when they are so applied as to militate with the
promises of God by taking an unlimited signification,
they are always to be taken in a restricted sense.
These rules of interpretation are universally admitted
by the best Writers and Commentators upon the
original text.

Mr. F. has stated, as others have done before him,
that in the *primary and proper signification* of these
words, *they mean endless duration*. It is therefore
just to infer, that he considers their *primary* signifi-
cation to be their *proper* or *true* import. To deter-
mine what is their primary import, we must appeal
to the highest, and most ancient authority, to ascer-
tain how these words were first used.

The earliest indications of their familiar use, is
found in the writings of the prophet Moses. The
high authority and antiquity of these writings will
not be doubted by our opponents. We will there-
fore begin with the word *Ever* :—this word is twice
used in the writings of Moses to denote duration,
and in both instances it is applied in a limited sense.
Lev. vi. 13. Deut. xix. 9. The phrase—*For ever*,
occurs in the Pentateuch, in fifty-two places, and in
only *three* of these instances (and one of these is of a
doubtful character,) is it used to denote unlimited du-

ration ; these three will be distinguished in the refer-
ences by being set down in italicks. Gen. iii. 22.
xiii. 15. xliii. 9. xlv. 32. Exod. iii. 15. xii. 14, 17, 24.
xiv. 13. xix. 9. xxi. 6. xxvii. 21. xxviii. 43. xxx. 21.
xxxi. 17. xxxii. 13. Lev. vi. 18. vii. 34, 36. x. 9. xvii.
7. xxiii. 14, 21, 31, 41. xxiv. 3. xxv. 23, 30, 46.
Numb. x. 8. xv. 15. xviii. 8, 11, 19. xix. 10. xxiv.
20, 24. Deut. iv. 40. v. 29. xii. 28. xiii. 16. xv. 17.
xviii. 5. xxiii. 6. xxviii. 46. xxix. 29. xxxii. 40. There
are several other instances where the original word
is rendered *continual*, in all of which, the duration is
evidently limited. Here let it be remembered that
the Greek substantive *Aion*, rendered *for ever*, in the
above passages, is the word from which the terms,
everlasting and *eternal* in our language, are derived.
Now it is perfectly plain that the frequent and famil-
iar application of this word in the earliest records,
was not in an *unlimited*, but a *limited* sense : Hence
the *primary* signification of this word is not *endless*,
but *finite duration* ; and proved to be such by au-
thority of the highest antiquity and credit, even that
of revelation.

The word *everlasting* is used *twelve* times in the
five Books of Moses, and only *twice* in an unlimited
sense. These two, as before, will be marked by
italicks. Gen. ix. 16. xvii. 7, 8, 13, 19. xxi. 33.
xlix. 26. Lev. xvi. 34. xxiv. 8. Num. xxv. 13. Deut.
xxxiii. 27.

The word *eternal* is *once* used by Moses, and is
there applied to God. Deut. xxxiii. 27. Everlas-
ting and eternal, are but one word in the original,
and in all the instances where these words occur, as
well as the phrase *for ever*, the term *eternal* might
have supplied their place with perfect propriety.
There may be some other instances in the writings
of Moses where these terms are used, but after a
careful examination, we find no more.—The words,
perpetual and *continual*, frequently occur in his writ-
ings, but are pretty uniformly used in a limited sense.
What shall we now say of Mr. F's declaration, that
the words *for ever*, *everlasting* and *eternal*, in their
primary application, mean an endless duration ?
We have before us the *primary* application of these
words, and out of *Sixty-five* instances in which they
are used, *Fifty-nine* of them are of *limited* signifi-
cation—We shall only observe, that the judicious read-
er will be able to determine how much weight is to
be attached to the bare assertion of Mr. F.

It is here proper to observe, that the only method
for obtaining the correct meaning of these words in
point of duration, is to examine the nature of that
to which they are applied. If the thing to which
they are applied is endless in its nature, the words
are there used in an *unlimited* sense : but if the sub-
ject to which they are applied, be, from its nature,
limited, these words are to be understood in the
same *limited* sense. Now, if Mr. F. or any one else,
shall be able to prove that *sin* or *punishment* is, from
its nature, or the necessity of the case, *endless*, the ar-

gument is at an end : and if they cannot, their labour
is worse than useless, for every step they take in-
volves them in new difficulties. If the word *endless*,
or the phrase, *world without end*, or the Greek word
akatalutou, from which it is translated, were any
where applied to sin or misery in the scriptures, the
argument would be against us : but these are never
so applied by the biblical writers.

We have now gone through with Mr. F's princi-
pal arguments and evidences in support of the doc-
trine of unmerciful punishment, and find them all in-
sufficient to establish his favourite hypothesis.

In closing, we will just notice a passage which Mr.
F. has quoted, and which he probably would not
have done, had he not presumed largely upon the
ignorance of his opponents. St. Mark iii. 29—
"hath *never* forgiveness." The word *oudepote*, in
the Greek, to which our English word *never* is an-
swerable, is not found in this text. The Greek
phrase here used, is *ouk exei aphesin eis ton aiona* ;
hath not forgiveness to the extremity of the age.—So
that this text in its literal rendering is opposed to his
argument. By consulting Rom. xith chap. Mr. F.
and all concerned, may be furnished with evidence
that the unbelieving Jews, who committed the sin
against the Holy Ghost, have the unequivocal prom-
ise of salvation.

EXAMPLE.

"In all things shewing thyself a pattern of good
works."

How important is the instruction afforded by a
virtuous example. No member of the great commu-
nity can long be hid from the scrutinizing eye of
publick investigation, unless he retires into the se-
clusion of an hermitage, and abandons forever the
sweets of social intercourse, and the delights of re-
ciprocal friendship. And yet, by mingling with the
croud, being immersed in the business of life, and
involved in the multiplicity and perplexity of its
cares, he is necessarily surrounded with innumera-
ble temptations, which test his firmness and call
forth all the latent energies of his soul in the duty of
virtuous resistance.

There is, perhaps, no calling in life which de-
mands a greater share of watchfulness and firmness,
than that which embraces the diversified labours and
duties of the Minister of Christ. St. Paul seems to
have been deeply impressed with a sense of this
truth, when he gave the command above quoted.
A lively sense of dependence upon the grace of God
should be constantly cherished by them, in order to
promote humility, and a fervent and frequent inter-
course at the throne of divine mercy. The numer-
ous examples of clerical dereliction have already
brought a reproach upon the gospel of Christ, which
the labours of many virtuous and zealous Embassa-
dors of the Cross will find it extremely difficult to
obliterate.

How amiable is the character, and how instructive the labours of a man, whose whole deportment, in publick and in private, corresponds with the gospel of Christ, which it is his delightful task to promulgate. Not only does he enjoy the unspeakable consolation arising from a consciousness of moral rectitude, but his heart is refreshed by beholding a *multitude* of the rising generation emulating the example of his virtues, and striving to reduce the wholesome maxims of his instruction to practice.

As he sees his influence extending, (and if his moral walk be in accordance with his profession, it must extend,) his heart is delighted with the reflection, that the field of usefulness is widening before him, and an opportunity is afforded of leading many anxious inquiring minds to the fountain of peace and truth. The benedictions of the aged, the middle-aged and the youth, are poured upon him like the consecrated oil, that ran down to the skirts of the highpriest's garment, when the Lord commanded the blessing upon Zion, even life for evermore! The confidence of all classes of society exalt him in point of influence; every eye sparkles with the smile of pleasure at his approach, and the door of the cottage and the palace is like thrown open for his reception, and the voice of cordial welcome greets him at every social and domestick retreat. Children pause amidst the sports of juvenile innocence to offer him the tender salutations of early affection, and catch with enthusiastick pleasure the sage instructions which fall from his lips. The influence of his example extends far beyond the immediate sphere of his active labours; for wherever his character is known, the bare mention of his name inspires reverence, and the effect of his instructive example descends to bless the generations yet to come. The gospel which he proclaims is sure to command the veneration and respect of the multitude, being sanctioned by a scrupulous adherence to the precepts it enjoins, by which he exhibits himself "in all things, a pattern of good works."

Turning from the picture of real virtue, how does the heart sicken at the contemplation of the opposite character. Beneath the dignity of clerical profession, and the sanctity of an imposing priesthood, vice rears her hydra heads, and diffuses a deadly poison through all the ranks of unsuspecting innocence:—Passion lurks beneath the semblance of evangelick purity, and plunges the dagger of moral assassination into the heart of domestick and social enjoyment:—Religion bleeds at every pore; the sacred name of truth is branded with infamy; the scoffs of the unbelieving, and the merriments of waggery and of wit, proclaim the dreadful triumphs of the power of darkness! The example diffuses a baleful influence through all the departments of society, and often gives birth to the fatal conclusion that all religion is vain, and that all professions of religious sincerity are but the mantle of hypocrisy! How deep and how frequent are the wounds of the Saviour in the house of his professed friends! The reflection is indeed too painful for indulgence, and we turn from so disgusting a reality, to the command of the great Shepherd and Bishop of souls—"Let your light so shine before men that others seeing your good works may glorify your Father who is in heaven."

Let every minister of the word take heed to his ways, and not only shun *evil itself*, but carefully avoid every *appearance* of evil; that *in all things he may show himself a pattern of good works*.

THE LATE FIRE.

On Monday evening, 23d instant, at about eleven o'clock, a fire was discovered in some combustible materials on the ground, near the cabinet shop of Rhodes G. Allen, Esq. which suddenly communicated to the shavings and furniture; and before the assistance of men and engines could be procured, the whole building was in a perfect blaze. The immediate proximity of Mrs. Rhodes' house to the shop, rendered all attempts to arrest the progress of the fire abortive. Besides this, there was a large quantity of mahogany boards and other lumber piled directly at the north end of the UNIVERSALIST CHAPEL, which, taking fire, in consequence of the wind blowing the flames directly upon them, rendered it impossible to save the CHAPEL from the fury of that devouring element. Seven dwelling houses, besides several other buildings, including that excellent model of architecture, the UNIVERSALIST CHAPEL, were entirely consumed.

A number of valuable citizens have suffered severe losses in the destruction of their buildings and goods. The individuals who are the principal sufferers are the following:—R. G. Allen, Esq. Capt. Samuel Young, 2d, Mr. Oliver Carpenter, Mr. Samuel W. Wheeler, Messrs. G. & H. P. Franklin, D. Borden, Mrs. Rhodes, Gen. Carrington, Mrs. P. Taylor, Mr. Joseph Robinson, Mrs. G. Taylor, J. U. Arnold, Mrs. Bacon, Messrs. Beckwith & Pearson, B. & C. Dyer & Co. Henry Stark, Esq. Messrs. B. & J. Peck, and Mr. Cornelius G. Fenner. Besides these, others sustained trifling losses, in furniture, and by having their houses frequently on fire. We sincerely sympathize with these unfortunate fellow-citizens, and pray God to dispose the hearts of the multitude to render them all that assistance which their individual circumstances may require.

To the First Universalist Society and Church in this town, this event has been severely afflictive.—The pleasant Sanctuary, where they resorted from Sabbath to Sabbath, for the delightful service of *Prayer and Praise*, is in ruins! But their hopes are based upon the promises of God, and they feel that they "*have a better and enduring substance*"—That the *Temple of glory, not made with hands, eternal in the heavens*, awaits the song of their triumphant praise, beyond all the scenes of affliction and misfortune.

The grateful anticipation, that *another House* of worship will shortly be erected, by the aid of publick munificence, gladdens every heart, and contributes to strengthen the virtue of resignation amidst this awful calamity.

The sympathies of a generous publick, which have been so generally and feelingly expressed, merits and receives the cordial returns of our gratitude.

It is a subject of sincere pleasure, to reflect, that christians and moralists can feel and express the pious emotions of sympathetick benevolence, and heartily wish us the blessing of prosperity and success in rebuilding our House of worship: But what

shall we say of those *religious monsters* who *openly exult* in this awful calamity! Who are so *brutal* and *barbarous*; so destitute of the *common charities* of life; so devoid of *humanity*, and so lost to every sentiment of *modesty, propriety* and *decency*, as to signify by their *words* and their *actions* that they *rejoice* to see our Temple in ruins!! Assist us, kind Heaven, to spread a veil of charity over this *blot* of iniquity, and enable us to hide the moral deformity of this *once* fair part of thy creation! And, Brethren, we entreat you to respond to the language of such iniquity, in the words of a dying Saviour,—"*Father forgive them, for they know not what they do!*"

INSTALLATION.

On the 19th instant, the Rev. Seth Stetson, of Plymouth, was set apart by installation, to the Pastoral charge of the *First Universalist Church and Society* in Salem, Mass. The council who attended by invitation on the occasion, consisted of Rev. T. Jones, Paul Dean, S. Streeter, H. Ballou, 2d, and H. H. Winchester.

ORDER OF SERVICE.

Select portions from the scriptures, by Br. Winchester.

Introductory prayer, by Br. Winchester.

Sermon, by Br. Dean. Text—ii. Cor. xii. 14. "*I seek not yours, but you.*"

Installing prayer, by Br. Streeter.

Charge, by Br. Jones.

Right hand of fellowship, by Br. Streeter.

Address to the Society, and concluding prayer, by Br. Ballou, 2d.

The day was fine, and the audience was numerous and attentive.

The services, which were solemn and impressive, were interspersed with appropriate musick by the choir.

We understand that it was a season of sincere rejoicing, and that the prospects of the Society are daily brightening. May the great Shepherd of Israel multiply their graces and their blessings, till both Pastor and people are prepared for an immortal union with the Church Triumphant in Heaven.

ASSOCIATIONS.

The Southern Association will hold their annual session at South-Wilbraham, Ms. on the 1st Wednesday and Thursday of June next. The Western Association is to hold their annual session on the same days, at Eatonsbush, Herkimer Co. N. Y.

NOTICES.

The Rev. Zelotes Fuller has engaged to preach at Norwich, Con. for one year. May the Lord of the vineyard abundantly prosper his labours, and render him instrumental of advancing the best interests of Zion.

SOCIETY.

A meeting of the *FIRST UNIVERSALIST SOCIETY* in this town was held on Wednesday last, when they unanimously voted to rebuild the CHAPEL, which was destroyed by fire on Tuesday morning. Subscriptions for that purpose are now opened.

Our remarks on the communication of "A Subscriber," must be deferred until next week.

REV. MR. PICKERING,

SIR—I did not intend to trouble you with any more of my scraps, but if you think the enclosed (which is the simple unstudied effusion of a heart which shared deeply in the distressing scene of last night, particularly the one alluded to) worthy a place in your very intelligent paper, you are at liberty to insert it.

Yours respectfully, E. C. J.
Tuesday morning, May 24th, 1825.

FOR THE CHRISTIAN TELESCOPE.

*On the loss of our much lov'd Sanctuary, the
UNIVERSALIST CHAPEL.*

The night was calm, serene the skies,
The busy toil of day was o'er,
And sleep had clos'd our weary eyes,
When, lo! the flames around us roar!

Oh God! our Temple rear'd for thee,
In conflagration soon appears!
We view it with mute agony;
Divided 'twixt our hopes and fears.

Our hopes are vain—for soon, the fire
Spreads with a rapid, vivid flash,
It soon ascends the lofty spire,
Which falls with a tremendous crash!

Not so our hopes of heaven and Thee,
They're founded on a rock, most sure;
Though foes exult with tyranny,
We can their venom'd shafts endure.

And though our Temple here, no longer stands;
We'll worship Thee in one *not made with hands*:
Creation's ample space our praise shall hear,
While we the wonders of thy grace declare.
ELIZA.

SELECTIONS.

Defeat of the Clergy in their attempts to establish a Law Religion.—The friends of the country, and particularly the friends of religious freedom, and foes of clerical usurpation, will be gratified to learn that the designing clergy of the state of New-York have met with an entire defeat in their plot of imposing their *Tracts* officially on the common schools in that state. The committee of the legislature appointed on the Lebanon, Madison county, petition, have reported that the superintendent of common schools has no authority, by law, officially to recommend them to their schools; nor to order the school celebrations which he did. Of course, all he has done, as an instrument in their hands, was a usurpation of power and authority. So that the ambitious clergy of that state are again all aback in these their snaky, underhanded designs on the school funds, and the Tract instruction of youth in that state, for the present. At least they cannot, it seems, make an instrument of the secretary of state and superintendent of common schools to effect their ambitious purposes.

And will they now proclaim to *Europe*, and the friends of a hierarchy, their signal defeat, as they did their "signal success," when the superintendent issued his first order, conformable to their views?

Could the most sanguine friends of religious and civil liberty have expected a more signal and sudden triumph? Is it not that of the *shepherd boy* against the *Goliath* of the *Philistines*?

After this signal success of the few and feeble against the many and mighty, who shall despair of the *God of Jacob* still watching over the *Ark of the American Israel*?—*Am. Eagle.*

FROM THE LITCHFIELD (CON.) EAGLE.

Extract from an old Register sent us with a request to publish it.

LETTER III.

To the Members of the Legislature.

Let me place, side by side before you, the steps by which the Clergy of the primitive Church ascended to power and wealth, and the corresponding steps of our own clergy.

The Primitive Clergy.
United the separate independent churches.

Instituted synods and councils.

Declared the decrees of the Councils obligatory on the people.

Took from the churches the power of governing themselves.

Instituted permanent funds.

Procured the exemption of this property from taxation.

Threatened those who did not contribute to the funds with purgatory and damnation.

Promised eternal life to those who gave liberally.

Canonized or made saints of those who gave liberally.

Wrought up their people to perfect madness in giving away their property.

Obtained possession of half the wealth of Europe, then degraded, oppressed, and debased mankind.

This comparison will show that the ancient clergy and the modern have pursued the same course, and gives us reason to fear the same result. Far be it from me to impute to our clergy the intention of forging chains for our posterity—I do not suppose that more than half a dozen of that body, carry in their bosoms the designs of mischief—the rest are led, in the simplicity and innocency of their hearts. But the consequences are not therefore the less to be lamented. What then, under existing circumstances, is the duty of the Legislature? Admit that it was proper 80 years ago, to assist the clergy and religious societies, by exempting their property from

Our Clergy.
Changed the congregational or independent to the consociated form.

Constituted associations, consociations, presbyteries, synods and assemblies.

Declared the decrees of the Assembly "obligatory on the Churches."

Induced the churches to give up the power of self-government.

Instituted permanent funds.

Procured the exemption of all church property, and their own, from taxation.

Declared that not to give is to "resist the work of God"—is sinful and impious.

Declared that great donations entitle a man to heaven.

Praised, extolled, published, and held up for example those who have given liberally.

Excited the country to the most heedless and wild extravagance in bestowing their property on religious societies.

Our children must tell the story of their own oppression.

taxation:—is it *now* proper? Are not the clergy, are not religious societies rich enough—is not charity prompt enough, and sufficiently abundant, without the aid of government? They are. Then adapt your laws to the circumstances of the times. The mass of property collected in different societies and under the control of the clergy is enormous, is beyond all power of estimation. Is it wise, is it prudent, is it safe, to exempt from taxation this immense body of wealth, so rapidly accumulating, and so swiftly carrying its possessors to power and dominion? For all the purposes of prudent charity, for all the real interests of religion, such exemption is *at present* unnecessary. More than this, an observer of the times, who has watched the progress of clerical wealth and power, and knows that they can end but in mischief, must see real and positive *danger* rising upon our country. Exempting the property of the clergy and of religious societies from taxation, invites the evil which we dread.

There is a further duty, to the scrupulous discharge of which I summon the guardians of our liberties. I have shown that the Clergy of this country are encroaching upon the freedom, and grasping the wealth of the nation, through the instrumentality of numberless religious societies—that if the history of the past may guide our judgment of the future, misery is in preparation for our posterity. It is your duty, Legislators, to arrest the deadly evil. I am a friend to charity, liberally but prudently bestowed—to the diffusion of the blessings of the gospel, by missionary and bible associations, under the conduct of sound judgment and discretion. These are not the evils, whose progress you are called to resist.—*They* become dangerous, only when they are made the instrument or pretext of *amassing* wealth for the clergy. The mischief apprehended, will arise not from the amount which the clergy may receive and *expend*, but from their *hoarding* it in *permanent funds*. That is the source of danger, and to that the Legislator will direct his law. So long as the Clergy *expend* the contributions of the pious, as fast as they are bestowed, there can be no danger of their abuse; for when the abuse begins, the contributions may end: but a *permanent fund* may be made the instrument of any wicked and pernicious purpose, over which the people can exercise no control.—It is then a plain and obvious course, not to prohibit the clergy from soliciting and receiving for charitable and religious uses, whatever piety may choose to bestow, but to prohibit them from *holding* it. In accordance with this principle, it is respectfully suggested that a law be passed compelling all religious and charitable societies to expend all donations and bequests, upon the appropriate objects of the societies, within one year from the time they are received. Those societies, which have considerable funds already existing, should be allowed a further reasonable time, proportionate to the amount within which they should expend the whole.

Such a law will do no injury to charity, to benevolence, to religion—none to the Clergy or to the societies. It will secure the people against the encroachments of power, and the horrid evils of a wealthy, and therefore corrupt clergy. But the law must soon

be passed or never. The power of the clergy must soon be too great for successful resistance. The weakest hand may strangle the young lion at its birth, but woe to the man that lifts his arm against the full-grown beast.

I conclude with repeating, that what I have written has proceeded from no motives unfriendly to religion, to charity, to exertions for the spread of the gospel, or to the Clergy. Of this truth, whoever reads these letters with a careful attention to their object and scope, and in the exercise of a sound judgment, will be fully convinced.

LUTHER.

YANKEE JUMP.—Near Cincinnati on the Ohio river stood a nine-story factory. A yankee proclaimed at Cincinnati, that on a certain day, he would jump out of the highest story of this factory. The day arrived and a large multitude gathered to see the yankee break his neck: before he took his leap he said he must have three hundred dollars for doing so. Each one being willing to contribute to pay the Yankee's passage over the river Styx, the sum was soon made up; the yankee presented himself at the highest story of the building, furnished with two umbrellas: with these over his head he let himself down from the window. A draught of wind struck him at that moment, and wafted him four hundred yards up the river, into which he descended in the presence of a shouting multitude. The yankee was not drowned. He was taken up by boats which were in readiness.

Rich. Enquirer.

New Society.—We are happy to announce to our brethren in the faith of the everlasting gospel, that the believers of God's impartial benevolence, residing in West Bloomfield, Lima and Mendon, met in Lima, Livingston county, on the 12th of March, 1825, and formed themselves into a society, which, for numbers and respectability, promises to be one of the most important in the western country.

The Univer.

FROM THE HARTFORD (CONN.) INQUIRER.
WILLINGNESS TO BE DAMNED.

Mr. Editor,—An article in the last Inquirer brought to mind the following anecdote, which is at your service:

"A clergyman in Massachusetts, who had been the instrument of raising a stir in his vicinity, held that a willingness to be damned was a mark of conversion, and a ground of hope through grace. A certain young woman, who had been much alarmed, was in great distress for the want of this token. At length, however, she brought her tongue to confess, that if it were God's will, she hoped that she was thus willing to suffer for his glory. A certain deist was present at this interview, and requested to ask the young woman three questions with leave of the clergyman. The questions were—Are you willing to be saved? Yes. Are you willing to be finally lost? Why, if it should be for God's glory, I hope I am. Well, if you are willing to be lost, what occasions your distress? The clergyman was at a complete

nonplus, and the young woman finally escaped from the snare of this fowler."

I vouch not for the truth of the above, nor am I sure of relating it verbatim. If it do not, however, carry weight of argument sufficient to put the senseless dogma of a willingness to be damned out of countenance, I am most egregiously deceived. X.

REWARD OF HYPOCRISY.

It is said that Constantius, the father of Constantine, finding, when he came to the throne, a considerable number of Christians in office, and at court, issued an edict, requiring them to renounce Christianity, or quit their place. The far greater part of them readily and resolutely gave up their employments and prospects, in order to preserve a good conscience; but a few cringed, and renounced Christianity. When the emperor had thus made full proof of their disposition, he turned out every one who had complied, and took all the others in again, giving this as his reason for his conduct, that "those who would not be true to Christ would not be true to him."

CALCULATION OF TIME.

The Year 1825 is the
1825th after Christ.
5774th after the Creation of the World, according to Scaliger's computation; but the
5829th according to Usserius.
6538th year of the Julian Period.
2601st year of the Olympiad.
2578th year after the building of Rome.
5586th year of the Jewish computation, which begins with the 17th Sept.
1240th year after the Hegira, which commences on the 11th of April.
7333d year according to the modern Greek Calendar.
308th since the reformation of Luther.

SEAMAN'S MORALITY.

FROM THE BOATSWAIN'S MATE.

With Wisdom at the helm, to steer,
Unerringly, through life's career,
With fortitude and Patience blest,
Is difficult and hard at best;
But when the gates of Passion rise,
And Folly flits before our eyes,
Along this rapid stream to roll,
And keep a calm and constant soul,
To hold, as 'gainst the tide we go,
The mind in equilibrio,
Assail'd with every tempting breeze,
That speeds its way o'er summer seas,
Or, lur'd by syren Instigation—
Is fearful, dang'rous navigation!

But is there no directing star
To guide the weary mariner,
To no known chart can men resort
To bring their bark secure to port?
Yes, there is one, a certain rule,
For both philosopher and fool—
'Tis Conscience! and, when seas o'erwhelm,
Let her but hold a steady helm,
Amidst the uproar you will hear,

The active pilot piping clear:

"Courage, my lads, your helm a lee,
Bear off from shore and stand to sea;
All hands on deck, your sails a back,
And try it on the other tack."

BILL BOBSTAY.

A plain and short road to a good destiny.—Be studious, and you will be learned—Be industrious and frugal, and you will be rich—Be sober and temperate, and you will be healthy—Be virtuous, and you will be happy.

A rule which nobody should forget.—Speak as seldom and as little as may be, either for yourself, or of yourself; but let your character speak for you. Whatever that says will be believed; but what you say in commendation of your own character, instead of being believed, will but render you ridiculous.

MARRIED,

In this town, 19th inst. by Rev. Mr. Brown, Capt. Henry L. Burr, to Miss Caroline M. Dean.

Same evening, by Rev. Mr. Mudge, Mr. David Taylor, to Miss Martha E. Horseywell, daughter of Mr. Ephraim Horseywell, all of this town.

DIED,

In this town, on Tuesday evening last, Mrs. Emily Carpenter, wife of Capt. Augustus Carpenter, in the 38th year of her age.

On Saturday last, Mr. Levi Metcalf, aged 30.

In Pawtucket, on Wednesday last, Mr. George Jenks, aged 68.

In Gloucester, on Sunday morning last, Miss Urana A. Tourtellot, in her 11th year, daughter of Hon. Jesse Tourtellot.

The First Universalist Society in Providence, will meet regularly at the Town-House for public worship on Sundays, until the CHAPEL is rebuilt.

Just received, at No. 110½, Westminster-Street,

A few copies only of the following publications:
Kneeland's Lectures on the Doctrine of Universal Benevolence, *second edition*
Ballou's Notes on the Parables of the New-Testament, *third edition*
Ballou's Treatise on Atonement, *second edition*, a work unanswered and unanswerable
Ballou's Eleven Sermons, delivered in Philadelphia, and taken in short hand by J. A. Dowling, with critical and explanatory notes, by Rev. Mr. Kneeland

Also may be had as above, the principal Books and Pamphlets, designed to support the Christian Religion, as understood by Universalists.

Subscriptions received as above for a copious Dissertation on St. Paul's Epistle to the Romans, in 30 Lectures, by Rev. Mr. Pickering.

New subscribers for the TELESCOPE can have the numbers from the commencement of the volume, at \$1.50 per year, by paying the same within six months from the time of subscribing.

For sale at this Office, and by S. W. Wheeler,
AN ADDRESS, delivered before Mount-Vernon Lodge, at their annual election, Feb. 22, 1825.—
By DAVID PICKERING.